

ZION'S

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For Zion's Herald and Wesleyan Journal.

JUSTIFICATION BY FAITH.

The position of this doctrine in the Christian system, and its relation to the salvation of sinners, show its importance. This doctrine is fundamental in Christianity—the leading doctrine of the New Testament. Justification is the first part of the Christian salvation—it stands at the entrance of the temple of grace. An error at the commencement of a problem in mathematics would lead far from the truth in the conclusion; so if in reality we err in reference to justification it may vitiate our whole course. We may erect a beautiful and splendid superstructure, but if the foundation be insufficient, or the building be not properly established on a suitable foundation, it may not stand the blasts and tempests to which it will be exposed, and its fall may involve the occupant in ruin.

And although it may be supposed that as a matter of course every teacher of religion must be familiar with this simple and fundamental doctrine, it may not be time spent in vain to look at it for a few moments. If we derive no other advantage from the exercise we may at least acquire greater facility in stating the doctrine with clearness in our public exercises.

I. We will first notice the nature of justification.

1. To obtain a right idea of this it will be necessary to look at the condition of man as a transgressor. He was a subject of government, placed under a law which set forth the perfect measure of God's claims upon man and of man's obligations to God. The law was therefore *just*. It directed man to cherish the same love for his fellows that he did for himself. It was therefore good—benign in its influences. This law was violated and its transgression involved man in guilt. He was brought into condemnation deep and overwhelming. The rights of God had been invaded and the transgression was detrimental to the interests of an intelligent universe. The wrath and curse of an offended lawgiver rested upon the sinner. The rebel stood a culprit before his master and judge. He had no place to offer and possessed no means of making satisfaction. The law he had transgressed was righteous, and the act of transgression was deliberate and voluntary. How then can he be justified or obtain righteousness? It is utterly beyond the power of the sinner to obtain this for himself.

2. The sinner's justification must be derived from his Governor's justice. As there are no means within the sinner's reach by which he can make satisfaction for his offensive conduct, if he ever obtain justification it must originate with God. No power inferior to that which originated the law can originate means by which a subject of that law, who has violated its provisions, can be constituted just or righteous. An inferior cannot set aside the rights and the authority of a superior. But the authority that originated law and government may possess the prerogative of releasing the transgressor from suffering the penalty of law, provided it can be done consistently with the principles of the government. God has provided a way whereby ungodly and rebellious men may become just and righteous.

This provision has been made in such a way as to leave the Divine Throne unshaken, and fully sustain the vigor of the Divine Government. Notwithstanding the law rigorously and sternly denounces condemnation and death upon the transgressor, yet, by the provisions which have been made, that on the account of which the sinner is condemned, may be removed, taken entirely away, so that the sentence of condemnation is fully set aside. The act by which this is done is passed in heaven by God our righteous Judge. When He against whom the sin has been committed, and who is also the Author of the law, by an act of his own takes away that on the account of which we are condemned, we are then set free and regarded as just. The law he had upon us is broken, and its denunciations against us are no longer heard. We are no more condemned than as though we had never sinned. It would even be an act of injustice to cause us to suffer on account of what is past. But how is this justification obtained? Upon what considerations will God change the relation of man to himself from that of a guilty and condemned culprit to that of a just and righteous subject? The answer is, *The exercise of faith on our part*, And I propose to show.

III. That justification is by *faith*.

The question naturally arises here, What is the nature of the faith by which we are justified? To understand this we should examine the Scriptures in reference to the point in question. As we do, so we find that they declare that justification is by faith; and in reference to some persons that their faith saved them; and then again that they that believe are saved. It seems then that faith is used in the sense of believing. But this may suggest another question, viz., what are we to believe or what is the object of faith? The answer to this is, "Here we have no continuing city." The youth of Tarus, the disciple of Gamaliel at Jerusalem, the presbyter of the cross for thirty years from Antioch to Rome, he scarcely knew a home; the city where he toiled and prayed and preached, was soon exchanged for another field of labor until with the full experience of its truth, he could say, "Here we have no continuing city"—we seek one to come. The term city is here equivalent to abode—residence; and the sentiment is, that we have no permanent abode in this world; we are changing, and the things around us are ever changing; all the various relations of life are subject to perpetual change. The truth of this sentiment will be fully manifest if we look at it in the light of the actual history of man.

It is a fact, then, that God in his providence often takes from us our old earthly abodes, and obliges us to seek others. It often happens that the mansion erected by the toil of years so as to gratify the taste of its possessor, and suit his most minute convenience, becomes in a single night food for the devouring flames, and as he goes up to his earthly habitation, now a heap of ashes he may well exclaim, "Here we have no continuing city."

So it is common to behold a man successful for a time in business, enlarging his barns, beautifying his grounds, and rearing still higher his superb and costly mansions, until as you walk over his gravelled walks, and inhale the perfume of a thousand exotic odors, or rest yourself in the dense shade of his noble trees, you feel that this must be an Eden spot indeed. At length, meeting some heavy revulsion in trade, or through the fall of stocks and the failure of others for whom he has stood security, he begins to tremble like an oak just ready to fall, and at last driven away by the huge arm of bankruptcy, he sees his treasures about vanish from him, and as he turns away from the door now locked against him, and gazes for the last time upon the broad rich lands he once rejoiced over with a monarch's joy, then with what force will the words of our text come home to his heart, enforced by his sad and bitter experience—"For here we have no continuing city."

Nor is it unusual to behold men afflicted with disease and forced to leave the home of their fathers for other and more genial climates. And sometimes I have seen the head of the household seized in the embrace of a fatal illness; and as he who was the stay and staff of a little world was broken, and the desolate mourners were scattered abroad over the world's face, and the melody of their joyous voices no longer rang through the hall or enlivened the fireside, then could they all exclaim with the emphasis of a felt experience, "Alas! alas! we have no continuing city."

And again I have seen the beloved child of a father's love, whose whole soul had long desired to dwell beneath the paternal roof, and cherish the declining age of those who gave him being, until their sun should set in mild effulgence, called by the voice of his highest Father, and the trumpet tones of wailing millions from the sad shores of Africa, to leave father and mother, brother and sister, houses and lands, to dwell in the rude huts of savages, and proclaim the gospel to brutish men:

and as he has left his native land amid the tears of friends and the smiles of angels, his own sinking heart could exclaim from its lowest depths, "Here I have no continuing city; blessed be God, I seek one to come." Thus, in these various ways do we behold God at work pouring insecurities upon our dwelling place, and telling us in unmistakable tones, "Here thou hast no continuing city."

But let us turn from this view of our subject to another equally striking. If God does not in many cases oblige us to forsake our long-cherished abodes, yet he often comes and *does* that which makes them desolate; so that the afflicted soul is made to feel as forcibly the truth of our text, as if the fire, or bankruptcy, or the voice of woe had obliged him to darken its threshold no more. To-day in the midst of all your high hopes and joy, the aged parent who gave you existence, whose tender love watched over your feeble infancy, and educated your expanding powers for the tools of life, the parent associated with all your sweetest recollections of childhood the object of your reverence and your love, is cut down by the scythe of death. Then as you remember that his smile shall cheer you no more, and his arm no longer sustain you, and his presence no more give life to your fireside, and his counsel no longer direct you, that he is gone to return no more, then indeed is your house made desolate, and with a broken heart you exclaim, "Surely here we have no continuing city." To-morrow, a dear companion, a beloved sister, or a too dearly loved child leaves your habitation for that bourn whence no traveller returns. Then, then, there comes a still more fearful desolation into your dwelling; and though your abode were a palace, this grief of the heart would make it a desert, turning all its light into darkness, and forcing from you the sad wail, as with tearful eyes and clasped hands you cried, "Woe is me; for we have no continuing city."

Or, perhaps one whom you loved and in whom you confided has proved false, and the friends whom you cherished have turned against you, or the child of your hope has forsaken the path of virtue, then, as you feel the desolation of the heart, as the arrows enter your very vital, do you exclaim, "Here I have no continuing city."

It may be the case, however, that for years persons are permitted to enjoy the delights of their own happy and seemingly permanent fireside. The child grows to manhood, and toils on to old age in the very spot where his fathers dwelt, and amid the same scenes and air where first he drew the breath of existence. Around him flourish his children; his grandchildren climb his knees, and enliven his years with the remembrance of his own gay childhood. Yet even of such an one it is true, most obviously true, that here he has no continuing city. There is no earthly immortality. There is no exemption from decay. The tallest and broadest oak of its centuries will ultimately fall, as surely as that which the woodman's axe has laid prostrate. Death, the great leveller, know no favorites. He visits alike the palace and the cottage, and triumphs alike over the infant of days and the man of his four score years. The fathers, where are they? Long before the buildings they reared had crumbled, their mortal parts had mouldered to dust. If no hand of want or disease or sad affliction drag them from their habitations, or spread around them the blackness and horror of desolation; if here on earth they were not obliged by conscience and called by the voice of God to leave the spots endear'd by a thousand stand attachments, and hallowed by all that is blessed in sacred and sweet memories; if to them there came none of those rude shocks which make the very soul bleed at every pore, while it still remains a dweller on the footstool, yet there did come at last, and despite their years, suddenly an angel with a sword keen and resistless as that of the flaming cherubim, to expel them out into the boundlessness of eternity. Yes, *we must die*. The places that now know us, will in a few days know us no more for ever. Our houses will be tenanted by others, other hands will till our fields, and other feet will tread these sacred courts, and other voices will join these hallowed songs. The changes of time make us restless, perturb our hearts, arouse our passions, and fill us with sad forebodings. Alas! we think not how soon a change will come over us all, that will shake down these earthly tabernacles, and bid us say farewell to all the loved scenes of our earthly pilgrimage. Then as we feel ourselves in the grasp of one mightier than man, and, transported by an invisible power, our eyes gaze for the last time on the woods and fields and skies, and on the faces of friends dear as our own souls; then shall we be able with wonderful emphasis to exclaim, "For here we have no continuing city."

IV. The exercise of faith on our part.

For Zion's Herald and Wesleyan Journal.

PEACE.

THE PRESS AN ALLY OF PEACE.

The power of the press is proverbial; and wise men have the friends of peace from the first relied upon it as their chief instrument. We have employed it to a considerable extent in issuing publications of our own; but, with an income for a time of only a few hundred dollars a year, and even now not three thousand, we must either neglect the mass of the community, or reach them mainly through the periodical press. This last course we have hitherto taken not more from necessity than from policy, since the press covers the whole land more or less with its daily, weekly, and monthly issues, and thus makes not only a simultaneous but homogeneous impression respecting whatever subject it discusses.

The cause of peace is a child of the press. It sprang not so much from public lectures or even from private discussion, as from the appeals of individuals through the press; and this pioneer of the authenticity of the Christian system, ever did or ever can decide against it. Where skepticism or doubt exists in reference to this subject it originates in a corrupt and wicked heart rather than in any want of wisdom. Believing these truths is one kind of faith, but this of itself can never bring justification to the sinner. It is one step toward justifying faith, but does not embrace the justifying element. We may believe all that and remain guilty sinners still. It is obvious that there must be

that approval of this method of justification. Freedom from condemnation and the wrath of God would be regarded as desirable by all. But the way in which this is to be obtained does not please the carnal mind. The natural mind does not relish the preparatory process. The discoveries made to the sinner by that light which reveals to him his condition are painful: to renounce his beloved sins and tear away from his heart his cherished idols is like parting with his life blood. And when the sacrifices which the Scripture way of salvation requires of the sinner in order to justification are contemplated the sinner hesitates and delays. He would like to be delivered from condemnation and wrath, and enjoy justification and its attendant blessings, but he does not like the way in which they are to be sought. And it is not till the sinner becomes willing to be saved in this way, and even approves of this method of justification, that he does or can exercise justifying faith. He will not voluntarily submit to and rely upon that which he does not approve.

We acknowledge, with grateful pleasure, the obligations of Peace to the Christian presses of our land, and earnestly solicit an increase of their services in this cause. We believe the public mind is ripe for very favorable consideration of the subject; but, unable ourselves to bring it before them, we must, of course, depend chiefly on religious newspapers and periodicals have been our chief organs of communication with the public. Their columns have for the most part been freely opened for the advocacy of our cause; and without them we could not, with our slender resources, have accomplished half, if a quarter as much as we have done.

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P. S. Let me just hint at some of the reasons for this request.

1. The subject is confessedly important, and strictly appropriate to such papers.

2. It would increase both their interest and their usefulness.

3. It would perform an important service without any additional expense or trouble.

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, JULY 24, 1844.

TERMS, \$2.00, IN ADVANCE. { NO. 30.
OFFICE, OVER NO. 1 CORNHILL.

From the Mercantile Journal.

THE MERITS OF PHONOGRAPHY.

Mr. Editor:—The desire to establish confidence in the soundness of the claims of phonography to general usefulness and its title to be regarded as a science, as well as its adaptation to the accomplishment of the literary revolution at which it aims, led me some time since to place in the hands of several scientific gentlemen of this city the publications connected with the system and to request them to examine its principles and pretensions, and give me the result of such examination. Among other replies which I have received, all of them equally favorable, is the accompanying letter from the Rev. E. N. Kirk, by publishing which in your valuable journal, for which I have the writer's permission, you will confer a favor upon the increasing numbers who are becoming deeply interested in the progress of this new method of communicating thought.

Yours, &c.

STEPHEN PEARL ANDREWS.

Photographic Institution, {
21 School street, Boston, }

to the true believer, of more constraining energy than all the reasonings which the deepest thinker ever drew out of an abstract conception! Then might we hope that "the word of the Lord would grow mighty and prevail" in that interesting country for whose spiritual regeneration they have been already honored to do so much.—London Eclectic.

From the Christian Observer.

THE LIFE OF TORQUATO TASSO.

TRANSLATED FROM THE ITALIAN.

The controversies respecting the birth of Tasso have been so great that they have tended more to the support of ostentation than to the discovery of truth—fidelity, perhaps, of Italy, which, inheriting her sciences from Greece, inherited likewise a controversy concerning the birth of another Homer. In some parts of his works Tasso is called a Neapolitan, but this cannot be strictly affirmed, as those who are born in other parts of the kingdom, as well as in the city of Naples, are called Neapolitans. Tasso was born on the 10th of April, 1544, at Torreto, a city delicious for its odoriferous sea-squeezes, and the fruitfulness of its hills, about eighteen miles from Naples. His father, Bernardo Tasso, a distinguished poet of Bergamo, and his mother, Portia Rossi, were both descendants of noble families.

During the first years of Tasso, a gravity, united with a melancholy paleness, was observable in his countenance. After studying grammar, rhetoric, and poetry, he was sent by his prudent father, to the college of Padua, for the study of the law, with a view to become the future support of the family, which, through a series of years, had suffered the most violent reverses of an adverse fortune. But the well furnished mind of Tasso, repugnant to the legal profession, and filled with poetic enthusiasm, even while he feared and venerated his father learned no other laws but the sonorous laws of harmonious composition. He had not yet completed his eighteenth year, when the flower of his wonderful genius first expanded. He put to press his poem, Rinaldo, which, in the judgment of the intelligent, not only surpassed an age incapable of forming so regular a composition, but advanced his fame amongst the most distinguished poets.—At the death of his father he went from Padua, where he had studied philosophy and the other sciences, to Bologna, preceded alike in all places by his fame. Here he found a retreat in the house of the Lord Cardinal. The chief Cardinal Este, the then Macenas of the Virtuous, was so charmed with Tasso that he invited him to Ferrara, conducting him with him wherever he went, and esteeming it the highest honor to retain at his court a poet of such distinction as had been honored by the King of France with the epithet of Great. On this occasion he came into favor with that extensive house, the protectors of letters, and especially with Alfonso, the Duke of Ferrara, in whose flourishing court he enjoyed the leisure to give the last finish to his celebrated poem, "Jerusalem Delivered," a work which he had commenced some years before.

This poem, on account of the perfection of its composition, raised Tasso to the third rank of heroic poets. Indeed, it has been supposed by some, that neither Virgil in the Latin, nor Homer in the Greek, is superior in elegance to that beautiful composition in the Italian language. For selection of language and elevation of style, for purity of diction and symmetry of metaphor, for harmony of measure, and completeness of place, and, in fine, for choice of subject, the whole work is as wonderful in itself, as it is ornamental of science. A celebrated Italian critic, in his comparison of Homer, Virgil, and Tasso, having commented upon the first ten books of the *Jerusalem*, gives it the preference to both the former, in point of doctrine and poetical art. But, although the sum of epic poetry had arisen with so much splendor, clouds of darkness were not wanting to obscure its glory. The famous Academy *Della Crusca*, at *Ferona*, whether on account of a low opinion entertained for Tasso, or on account of an exorbitant estimate of his fame, launched forth a vigorous criticism of the Poem, which, while it contributed to the literary reputation of its authors, tended rather to increase than to diminish the fame of the poet. It had however, one very lamentable effect. Tasso, naturally of a melancholy temperament, became irritated, and impatient of all delay, he determined to recompute his poem, and send it forth with the new title—"Jerusalem Conquered"; a great error of a great mind, and though discouraged by the learned, was prevented only by his deep occasional melancholy, which increasing with his application, became an evident faculty. While he remained at Ferrara, conducting him with him wherever he went, and esteeming it the highest honor to retain at his court a poet of such distinction as had been learned by his accustomed melancholy, and became insane, sometimes wandering abroad as a fugitive, with a change of habit and of name, and sometimes returning as a timid lamb to the cote, constant in nothing but in the inconstancy of his nature.—Some attribute his malady to crossed affection, secretly nurtured, united with his predominant melancholy, which overmastered his intellect. To a condition so demanding compassion, the prudent duke sought to afford relief by having him confined in a place of security. Here, although he had remained a length of time, he might have remained much longer, and perhaps not easily have obtained his liberty, had it not been for the zeal and ardent friendship of a brother poet, who obtained the intercession of some of the nobles, and particularly the Duke of Mantua, for his liberation. As soon as he was released he went to Mantua, whence he was invited by Cardinal Hildebrand to Rome. Here, while he was about to be crowned with laurel on account of his poetic celebrity, on a sudden his violent malady attacked him again, and in the height of his phrenzy, he desired to be conducted to the court of Rome, a request which was granted, with the hope that the gratification might prove conducive to his recovery. While at Rome he finished a very learned work, called "The World Created," in blank verse; after the completion of which the literary world were called to perform their last sad duty to his remains.—The singer of the earthly *Jerusalem*, it is hoped, ascended to the celestial *Jerusalem*. He died A. D. 1595, and the body of the noble poet was interred in the church of St. Onofrius, in the city of Rome.

S. S.

SLEEP.

AFRAID OF THE BIBLE.

We see nothing in modern German theological literature more to be deplored than the unwillingness which, to a greater or less degree, even its most pious cultivators display to bring all their opinions and controversies to the simple test of scriptural authority. A mind of rationalism adheres almost unconsciously to them even in their most anxious efforts against this ruinous system. We know of none so free of this as Tholuck, Neander, and Hengstenberg, especially the latter, of whose "English mind" and "rough occidental materialism" their countrymen sometimes complain; but even they might be better in some respects than they are. O! that men of their vast and well stored minds were thoroughly possessed of the idea that one clear injunction of the Divine Spirit is,

Truly yours,

EDW. N. KIRK.

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We also do hereby further declare the action of the Conference on the subject of slavery, in connection with Bishop Andrew, to be a palpable departure from the high and holy course marked out for the disciples of the week and holy Savior; a complete abandonment of the sacred duties of ministers of the Gospel of peace; and an unnecessary sacrifice of its ennobling truths for matters in which the salvation of man's immortal spirit is in no way concerned.

Resolved, That the dignified, firm and uncompromising position, maintained by our beloved Bishop during that most cruel and wanton attack upon his social privileges, merits and receives our most cordial and sincere approbation.

Resolved, That in order to maintain and carry out the principles set forth in the foregoing resolutions, we the members of Conference, do recommend that the pulpits of the several places of divine worship under our control in the Savannah station be closed against all and every member of the late General Conference who voted in favor of the principles contained in the resolution against the Rev. Bishop Andrew.

METHODIST EPISCOPAL CHURCH, AUGUSTA, GA.

In pursuance of previous notice a meeting of the members of the Methodist Episcopal Church of this city was held on the 15th June. The committee having retired for some time returned and reported as the result of their deliberations the following Preamble and Resolutions, which being read were unanimously adopted:

Whereas, we regard it as the first alarm and unavoidable step towards the disaffection and alienation of the whole Southern Church, and feel that there is no security for us while in communion with those, who in fault of themselves, and contumacious to God, have, with great ground for suspicion, resorted to the law of expediency, (for a vague and fickle rule,) to sanction their outrage of personal and disciplinary rights, and to disguise the affiliation with *abolitionists* till circumstances shall make it "expedient" to drop the mask and appear to what they really are;

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In this article we have endeavored to avoid going into details; but we cannot forbear noticing one admirable feature in Mr. Augustus's practice. Wives, mothers and children of inmates who have been arrested at night, are allowed to attend the court house the next morning, but it is not a duty of the officers to attend to their solicitations. The fee bill contains no compensation for such service. With these afflicted people, no matter how poor or miserable their appearance, Mr. Augustus freely enters into communication, and he never fails, despite the frowns, scowls, snubs and sarcasm of the officials, to obtain for them a chance to be heard, if they wish to make any statement to the court. Through his means in becoming bail, many a wife has had her erring, intemperate husband restored to her a reformed man, and many a mother been preserved from the shame of seeing her son sent to the house of correction.

The last grand jury, in their final report, specially noticed the diminution of commitment to the house of correction, and the records of the police court, showing that the convictions of common drunks have rapidly decreased through the years 1842-1843, and thus far the present year, 1844, they were 605; 1843, 540; 1842, 476; and for the six months ending the first of July, this year, only 123, being a reduction of more than 50 per cent. from the year 1842.—That to the efforts of Mr. Augustus a large share in this gratifying result may be justly attributed, there can be no doubt.

Resolved, That we consider the action of the General Conference, in the case of Bishop Andrew, as the resolution adopted by that body be mandatory, as unconstitutional and extra judicial, and if advisory, as an impudent interference with private rights.

Resolved, That in our judgment, the majority, in the course pursued, have violated the constitutional and disciplinary regulations of the Church, in obedience to a principle and policy hostile to the unity of the Church, and subversive of the fundamental principles of religion and order.

Resolved, That the editorial comments of Dr. Bond, in the Christian Advocate and Journal, while in our judgment, were reprehensible, and officially gratuitous; and considered in their relation to the circumstances, a breach of confidence, made a false issue by a misrepresentation of the facts, intended to screen himself and his conductors from the just condemnation of the discerning and impartial.

CHESTERFIELD CIRCUIT.

At the second Quarterly Conference, held at Damascus church, Chesterfield Circuit, the following resolutions were passed.

Resolved, That looking anxiously to the proceedings of our General Conference now in session, we feel deeply afflicted and indignant at the confirmation, by an overwhelming majority of that body, of the *tyrannical innovation* of the Baltimore Annual Conference, in the suspension of the Rev. F. A. Harding, for refusing, in the spirit of a Methodist, a Christian and a patriot, to abrogate the laws of Maryland rather than tamely submit to the caprices of *juris dictionis* purpose of the Baltimore Annual Conference.

Resolved, That while we deeply and sincerely sympathize in the wounded feelings of our much loved Bishop Andrew, we solemnly condemn the principles, and hold in sovereign contempt the *men who can, regardless of consequences, urge such principles*, against the spirit and letter of our excellent book of Discipline, in the attempt to degrade from his office, the man who, in spite of men and devils, has filled to the full the high prerogatives of the Episcopal chair, and whom every Southern Methodist delights to respect, honor and obey.

Resolved, That the principles involved in the arrangement of Bishop Andrew, tell us of the South, in language not to be misunderstood, that their forth, our ministers, however qualified, can (shall) never be eligible to the highest office in the gift of the church, unless they offer themselves and their principles to the rapacious Juggernaut of *Northern Fanaticism*.

BEAUFORT STATION, N. C. CONFERENCE.

At a meeting of the members of the Methodist Episcopal Church, Beaufort Station, North Carolina Conference, the object of the meeting having been explained, *Geo. Dill, Esq.*, was called to the Chair, and *Dr. M. F. Brendell* was appointed Secretary.—

A subsequent letter from the same medical gentleman conveyed the intelligence that Dr. Grant's illness terminated fatally.—*Com. Adv.*

ISAAC P. LABAGH, formerly an ordained minister of the Dutch Reformed Church (in accordance with this morning, there is little room to doubt the death of Dr. Grant, at Mosul, early in June. We have conversed with a gentleman who read a letter brought by the last steamer, written by the medical attendant of Dr. Grant, and addressed to a friend of the Doctor's, then London. It is announced that Dr. Grant was severely ill for about two weeks, and that during most of the time was not sensible of what was passing around him. Through the greater part of his illness he appeared to imagine himself engaged in preaching to the Nestorians.

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DEATH OF THE REV. DR. GRANT.—We regret to say that from information communicated to us this morning, there is little room to doubt the death of Dr. Grant, at Mosul, early in June. We have conversed with a gentleman who read a letter brought by the last steamer, written by the medical attendant of Dr. Grant, and addressed to a friend of the Doctor's, then London. It is announced that Dr. Grant was severely ill for about two weeks, and that during most of the time was not sensible of what was passing around him. Through the greater part of his illness he appeared to imagine himself engaged in preaching to the Nestorians.

Solomon Frost, of Scotland, has left the Roman Episcopacy, where he had been a priest ten years, and has gone to the English Episcopacy. Two laymen came over with him.

BISHOP ANDREW'S VISITATIONS.—In conformity with the "sense" of the late General Conference, the Bishops, the arrangements for visiting and presiding at the Annual Conferences for the next few years, have left Bishop Andrew's name entirely out of the plan of Episcopal visitations. It is understood that Bishop Andrew's dissent from this act of his colleagues, The Bishops were officially notified by the last steamer, written by the medical attendant of Dr. Grant, and addressed to a friend of the Doctor's, then London. It is announced that Dr. Grant was severely ill for about two weeks, and that during most of the time was not sensible of what was passing around him. Through the greater part of his illness he appeared to imagine himself engaged in preaching to the Nestorians.

Resolved, That we regard the proceedings of the General Conference, in the case of Bishop Andrew, contrary to the *Discipline* of the Methodist Episcopal Church, and therefore *unlawful* and *unjustifiable*, and to which we will not submit.

Resolved, That we regard the proceedings of the General Conference as *unlawful* and *destructive* of our civil institutions, also the moral well being of the people of color in the South, and therefore deserves the *rebuke* of the church, and of the whole *slaveholding* South.

RESOLVED, That we heartily concur with the Southern delegates, in the *propriety* and *absolute necessity*, under existing circumstances, of a division of the church, as the *only alternative* for our peace and safety.

A PHILANTHROPIST.—A benevolent individual has for some time, in a noiseless and unpretending manner, devoted himself to the rescue of the unfortunate classes of persons who are brought before our police courts. Undaunted, and almost unmotivated, he has freely stood forward as the friend of the pentitent; and, as our readers will see by the following sketch, which does honor to the Reporter for the Boston Post, has rescued many from almost certain destruction. He should not be allowed to suffer from the indulgence of his benevolent feelings.

The most interesting and important subject, probably, will which come before the court this term, is the boot-makers of Franklin Avenue, is the surety. He attributes the defaults to the hostile movements of certain officers who regard his efforts to reform offenders as directly injurious to their interests, by diminishing their fee for arrest. In order to a proper understanding of these cases, it is necessary to state some particulars in relation to Mr. A. for the last two years. His place of business, being near the Court House, he necessarily saw much of the misery suffered by that thirtieth class of offenders who are most frequently taken up by the police officers. Generally speaking, they were arrested as *common drunkards*—to the house of correction—a place of infamous infamy and association—was their common doom—but little chance that they would ever get out of it, for the older and rascaldom would so stick to them that it was next to impossible for one of them to get back into industry and well regulated society. Mr. Augustus, in August, 1841, was the author of a very simple plan of endeavoring to save these unhappy people from this mortal peril. He proposed to the court, in a case tried, to suspend the sentence and offered himself as bail for the prisoner's appearance on the day named.—The prisoner, on his part, agreed to sign the temporary pledge, and it was understood, if he behaved well during the period of postponement, and kept his pledge

faithfully, he should be let off with the nominal fine of a cent, and the actual costs. The prisoner kept his word, and at the term of his probation gave happy evidence of his reformation. The favorable result of this excellent experiment encouraged Mr. Augustus to repeat it in behalf of others always brought up, and he has continued indefatigable in the good work up to the present day. Up to last week he had bail for \$205, nearly all of whom were charged as common drunkards, and of that number only 25 had helped them into their bad habits. Thus the number of persons saved from the house of correction may be set down at one hundred and eighty. Having been once sent, they would have continued to be resent from time to time, about as often as twice a year, upon reconviction, soon after having been discharged. Within the time that Mr. Augustus has been engaged in his system, these 180 persons would have been the objects of full 500 convictions in court, each of which would have yielded \$1.50 to the officer who serves the warrant. And here the short pinches. This is the cause why some of the officers are opposed to the movement of Mr. A., and, as he says, throw obstacles in his way. That they are opposed to his course, no one who has heard them chuckle when he has been defeated, in an attempt to reform a subject, can doubt. They never do any thing else but oppose him.

The harbor master of Buffalo has placed the schooner North Carolina under quarantine, in consequence of having a case of small pox on board.

The President has further resisted the pirate *Babe*, now under sentence of death in New York city, till the first Monday in June, 1845. The prisoner manifested no signs of emotion when he was informed of his conviction, soon after having been discharged.

Resolved, That the dignified, firm and uncompromising position, maintained by our beloved Bishop during that most cruel and wanton attack upon his social privileges, merits and receives our most cordial and sincere approbation.

Resolved, That in order to maintain and carry out the principles set forth in the foregoing resolutions, we the members of Conference, do recommend that the pulpits of the several places of divine worship under our control in the Savannah station be closed against all and every member of the late General Conference who voted in favor of the principles contained in the resolution against the Rev. Bishop Andrew.

METHODIST EPISCOPAL CHURCH, AUGUSTA, GA.

In pursuance of previous notice a meeting of the members of the Methodist Episcopal Church of this city was held on the 15th June. The committee having retired for some time returned and reported as the result of their deliberations the following Preamble and Resolutions, which being read were unanimously adopted:

Whereas, we regard it as the first alarm and unavoidable step towards the disaffection and alienation of the whole Southern Church, and feel that there is no security for us while in communion with those, who in fault of themselves, and contumacious to God, have, with great ground for suspicion, resorted to the law of expediency, (for a vague and fickle rule,) to sanction their outrage of personal and disciplinary rights, and to disguise the affiliation with *abolitionists* till circumstances shall make it "expedient" to drop the mask and appear to what they really are;

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In this article we have endeavored to avoid going into details; but we cannot forbear noticing one admirable feature in Mr. Augustus's practice. Wives, mothers and children of inmates who have been arrested at night, are allowed to attend the court house the next morning, but it is not a duty of the officers to attend to their solicitations. The fee bill contains no compensation for such service. With these afflicted people, no matter how poor or miserable their appearance, Mr. Augustus freely enters into communication, and he never fails, despite the frowns, scowls, snubs and sarcasm of the officials, to obtain for them a chance to be heard, if they wish to make any statement to the court. Through his means in becoming bail, many a wife has had her erring, intemperate husband restored to her a reformed man, and many a mother been preserved from the shame of seeing her son sent to the house of correction.

The last grand jury, in their final report, specially noticed the diminution of commitment to the house of correction, and the records of the police court, showing that the convictions of common drunks have rapidly decreased through the years 1842-1843, and thus far the present year, 1844, they were 605; 1843, 540; 1842, 476; and for the six months ending the first of July, this year, only 123, being a reduction of more than 50 per cent. from the year 1842.—That to the efforts of Mr. Augustus a large share in this gratifying result may be justly attributed, there can be no doubt.

Resolved, That we consider the action of the General Conference, in the case of Bishop Andrew, as the resolution adopted by that body be mandatory, as unconstitutional and extra judicial, and if advisory, as an impudent interference with private rights.

Resolved, That in our judgment, the majority, in the course pursued, have violated the constitutional and disciplinary regulations of the Church, in obedience to a principle and policy hostile to the unity of the Church, and subversive of the fundamental principles of religion and order.

Resolved, That while we deeply and sincerely sympathize in the wounded feelings of our much loved Bishop Andrew, we solemnly condemn the principles, and hold in sovereign contempt the *men who can, regardless of consequences, urge such principles*, against the spirit and letter of our excellent book of Discipline, in the attempt to degrade from his office, the man who, in spite of men and devils, has filled to the full the high prerogatives of the Episcopal chair, and whom every Southern Methodist delights to respect, honor and obey.

Resolved, That the principles involved in the arrangement of Bishop Andrew, tell us of the South, in language not to be misunderstood, that their forth, our ministers, however qualified, can (shall) never be eligible to the highest office in the gift of the church, unless they offer themselves and their principles to the rapacious Juggernaut of *Northern Fanaticism*.

CORRECTION.

Dear Sir:—In the report of the proceedings of the General Conference, under date of June 1st, I find the following:

"Mr. Longstreet said, as long as there was any hope of reconciliation he would desire that this question be postponed. As yet the South had not made any effort to adjust the matter amicably," &c. How could such a statement have been attributed to me? My words were, "As yet the North has not made one proposition," &c. Will you favor me so far as to publish this correction?

While I am addressing you I will beg you to state in your journal that the speech which appears in your paper as mine, in Bishop Andrew's case, is but the introduction to what I delivered in behalf of the Bishop. The reporter informed me that he was prevented from reporting it in full by indisposition.

Yours very respectfully, A. B. LONGSTREET, Oxford, Ga., July 3, 1844.

From the Christian Advocate and Journal.

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POETRY.

For Zion's Herald and Wesleyan Journal.

GOD'S GRACE FREE.

The Savior "taught death" for man,
For every man of every clime;
His love ennobled in mercy's plan
The race of Adam through all time.

This is our hope—that Jesus died,
Not for a part, but all the race;
No sin ever was denied.
Who humbly sought the Savior's grace.

His promises can never fail;
"Ho! every one that thirsts" draw near!
Though Satan tempts, though doubts assail,
The sinner need not yield to fear.

Freely salvation's waters flow,
Freely the Savior gives his grace;
Who thirsts, may to the fountain go,
Who will, in heaven may find a place.

Boston, July 13, 1844.

for his error, as if his modesty and confidence in others had not induced him to submit his judgment too much to superior, or at least extraneous control.

The great lesson of his life is that the best of men, by a single fault, may sometimes endanger the well earned fame of a pure and spotless life; that, in religious faith, duty requires every man, young as well as old, to repudiate dictation, and examine every thing for himself; and that, in a Christian minister, a resolute adherence to the long established doctrines of Christianity, with a degree of elevated contempt for all novelties in religion, is the only course of safety, usefulness and honor.

To the above, already too lengthy for ordinary occasions, it is but justice to add, that for years he was one of the best and most acceptable preachers in the ranks of our promising young men; and his name will be cherished and revered by many, who regret the single misstep of a laborious and devoted life.

B. F. TEFFT.

East Poland, July 10, 1844.

For Zion's Herald and Wesleyan Journal.

AFFECTIONATE MANNERS IN MINISTERS.

MRS. SARAH, wife of Deacon James Greenleaf, died in Derby, Vt., aged 68 years, 6 months and 17 days. Sister Greenleaf was an acceptable member of the Congregationalist Church in this town for nearly 30 years. About 8 years ago she sought a more thorough work of grace. She soon found great peace in believing, and shortly after transferred her connection from the Congregationalist to the M. E. Church; from that time to the day of her death her character, in all respects, has been a satisfactory illustration of the power of sanctifying grace. She died as she lived, exercising an unshaken confidence in the promise of God, which assured her of a glorious resurrection.

Derby, July 3, 1844. WM. RANKIN.

INFINITE PROGRESSION IN KNOWLEDGE.

BR. IRA HUMPHREY died in great peace at his residence in Troy, Vt., of consumption, in the 61st year of his age. Br. H. maintained a pious walk with God for forty years, and on the 30th of May last he was not for God took him. The comforts of the gospel from the 14th chap., 13th verse, were administered by the writer to the much afflicted and surviving friends. JAS. SMITH.

Westfield Circuit, Vt., July 1, 1844.

Will New Hampshire papers please copy.

ABIGAIL BROWN, widow of John Brown, Jr., formerly of New Hampshire, died in Vassalboro' Me., June 3, aged 68 years. She had been a member of the M. E. Church 36 years, and such was her course of consistent piety that the church has sustained a great loss in her death. But she was ready; her work was done, her vision bright and her confidence in God unshaken. Although her distress was great yet the morning dew depends not more sweetly than she went down into the valley of death, and has left to the church and her surviving friends a name that is like precious ointment.

GEO. PRATT.

South Vassalboro', July 11, 1844.

Will New Hampshire papers please copy.

CYNTHIA BISHOP, wife of Rev. Benjamin Bishop, died in Lisbon, N. H., June 11, aged 68. She experienced religion in 1794, about fifty years ago. Ever since her conversion she has been a faithful, active member of the Methodist Episcopal Church; and when she was able she accompanied her husband through his circuit, and was always a valuable, useful, acceptable helpmate. She fell asleep in Jesus while she was bathing her feet in warm water, on the evening of the 11th, peacefully and without a struggle.

ASA WOOD died in Henniker, Dec. 10, aged 42 years. He had been a worthy member of the Methodist E. Church about nine years, and loved its doctrines and discipline. He was converted under the labors of Rev. Michael Quinby, and even after his conversion was a faithful laborer in the cause of the Lord. Doubtless many will have reason to praise God in eternity for the spirit bestowed upon him. The writer of this is much indebted to God for raising up so faithful a laborer in his cause. He was indeed a personal effort Christian. "The end of that man is peace."

C. H. CHASE.

MRS. SARAH MELEDY was born March, 1757.—At the age of twenty-one she was married to John Melendy, and became the mother of eight children, several of whom she lived to bury. At the age of about 30 years she unitied with the Congregational Church in Croyden, N. H. Having lived to see her remaining children scattered from her fond embrace to different parts of the world, and having proved herself an amiable and affectionate wife for the space of sixty-six years, and having been a living epistle of the genuineness of the religion of Jesus Christ for fifty years, she fell asleep in Jesus, in great peace, on the 17th of April, 1844, at Waterford, Vt., aged 87 years. A. T. GIBSON.

Printers in Vermont, New Hampshire, New York and Ohio will please to copy.

MARY ANN, consort of Mr. George F. Berry, died at Salem, June 22, 1844, aged 23. Sister Berry was born in South Newmarket, N. H., experienced a change of heart about 7 years since, at a protracted meeting in Lynn, under the labors of Rev. Dr. Scudder, and united with the M. E. Church in Salem, under the pastoral care of our departed and excellent Br. Downing. The writer frequently visited this sister during her last protracted sickness and generally found her full of confidence in God; and she seemed desirous to live chiefly, if at all, on account of her husband and child. Before her exit, however, she resigned all into the hands of her heavenly Father and died in peace. Although not in the city, and of course not present at the time of her death, I am satisfactorily informed that it was both peaceful and triumphant. To such, most assuredly, death must be unspeakable gain.

J. A. MERRILL.

MINISTERIAL.

For Zion's Herald and Wesleyan Journal.

REV. L. S. STOCKMAN.

Died in the city of Portland, on the 25th ultimo, REV. LEVI S. STOCKMAN, for nine years a worthy and useful member of the Maine Conference. He was born in East Poland, experienced religion at 15 years of age, joined Conference at 22, and labored with great zeal and more than ordinary success on six of our excellent stations and circuits.

As a preacher he was clear in arrangement, natural in action, judicious in his subjects, and very fervent and sometimes eloquent in his delivery; as a Christian he possessed humility, sincerity, charity, and singleness of purpose, as his most prominent traits; as a writer, though not distinguished for rare excellencies, his style was the evident product of a modest ambition and a sound heart; and in all his relations to society he was very generally beloved, by some admired, and esteemed by all.

During the last year or two of his life he exhibited some contradictions of character, which, it is supposed, can be accounted for without depreciating his general worth. His views of the millennium, no doubt sincerely embraced under the undue influence of a friend, led to the only known blemish upon his reputation; nor, considering his circumstances, is he held by the public as responsible

for if not one of these, some idiosyncrasy of mind must have led her in this strange course. We were not able to ascertain from the highly respectable gentleman who gave us the account, and who received it quite recently from the lips of Bishop H., that any such causes had operated in whole or in part to bring this lady into the church. As nearly as we can recollect the tradition, her own account of the circumstances was as follows:

She was a Unitarian; not that the liberal party of Boston and its vicinity had declared themselves fully at that time, or had set forth in due and distinct form the doctrinal views which they afterward, in the days of Mr. Holley, inculcated, but they were then divergent from the orthodoxy of New England, as well as from the cardinal doctrines of the gospel. Such as they were she affiliated with them and understood herself to be a Unitarian. While passing along quite satisfied with her religion, a servant maid (whether a Methodist or not we forget, if it was stand) brought into her house a voluminous volume of Wesley's sermons. The mistress casually laid her hand upon her maid's book, and read, if we mistake not, the sermon on "The Witness of the Spirit." It produced such an effect upon her mind that she proceeded to read the whole book. Under the instruction of Mr. Wesley by his written sermons, she became deeply convicted, sought salvation by faith in Christ, and found it. As she passed one day from her own church to her dwelling, she came by the Methodist Chapel, and observing that the services were still in progress, she resolved to enter a few minutes, and ascertain, if possible, whether the same doctrines were there taught as those she had found inculcated in Mr. Wesley's sermons. On entering the house, she found the preacher, who it seems, was Mr. H.'s colleague, in the midst of his discourse, and was soon convinced that his doctrinal views were in strict harmony with those of Mr. Wesley. The result of all her reading, experience, and discoveries has been.

This lady became eminently devout and happy. She lived a few months with her husband, who then died and left her in possession of a large estate. She continued about three years after his death to spend her time, and employ her influence in doing good of every sort to the bodies and souls of those around her. She dispensed her estate liberally to the poor, and especially to them who were of the household of faith. After yielding her time, talents, influence, and substance to the Lord and to his blessed cause, for the brief period above named, she died in holy triumph, and passed from a heaven below to a heaven above.

After her death, it was found that she had remembered in her will the cause of God, and had

devoted a liberal share of her estate to various benevolent and religious objects. And, most unexpectedly, those humble ministers of Christ, who had been the instruments of introducing her to the fellowship of the saints, were sharers in her numerous bequests. This is mentioned as a proof that she was satisfied to the end with the course she had taken.

To our pious readers we would say, Borrow from this narrative whatever lesson you are able on the subject of living to God alone.

JUNE 4TH.

TOUCHING INCIDENT.

The European correspondent of the New World (Mr. Grundy,) in his account of the conflagration of Hamburg, gives the following touching incident:

"One anecdote I must yet mention to you before I am done. It savors a little of the romantic, though in itself it is a trifling incident. You all know, that in most of the German and Lutheran towns, the church steeples are provided with musical bells, which play once or twice a day, generally at 12 o'clock in the evening. The church of St. Nicholas, too, was provided with a set of such musical bells, and the bell player, an old grey-haired man of seventy, either too infirm or unwilling to quit the stony castle from which he had been calmly watching the tide of men below. No one thought of the poor guardian of the house of God, until, as the steeple was wrapped in fire, and the firm walls that had stood for ages began to shake, the bells sounded the well known German chord, which usually concludes the Protestant service—"Now thank ye the Lord!" (Num danke alle Gott!)—Another moment a crash—bells and musician were buried in the same grave: the bell-player stoned before his God!"

His friend answered that he might come and live with him, and, if he would follow his directions, he would help him to his estate again. "Go," said he, "take this bag of dollars, carry it into your room at your son's, shut it up well in your chest, and about the time you expect they will call you down to dinner, shut your door, and have all your dollars spread on a table in the middle of the room.—When they call you, make a noise with them by sweeping them from the table into the bag again."

The old man did as he was desired; his daughter came up to call him to dinner, and finding the door shut, she had the curiosity to peep through the key-hole, saw the bag of dollars and the old man sweeping them off the table. Surprised at it, she called her husband, but he would not believe it.

The next day the old man again counted his dollars, and packed up something in paper like

money, and put it in his pocket.

The old man was carried to such a height that he could no longer bear it, but left the house and went to a relation and neighbor of his, declaring that his friend could not help him to get his son back again, he should be obliged to come and live with him.

His friend answered that he might come and live with him, and, if he would follow his directions, he would help him to his estate again. "Go," said he, "take this bag of dollars, carry it into your room at your son's, shut it up well in your chest, and about the time you expect they will call you down to dinner, shut your door, and have all your dollars spread on a table in the middle of the room.—When they call you, make a noise with them by sweeping them from the table into the bag again."

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